The PARTICULARS of His HIGHNES'S SPEECH TO THE PARLAMENT, In the Painted-Chamber at WESTMINSTER.

HIS HIGHNESS took notice, that the Parlament then met, was such a Congregation as *England* never saw, having on their shoulders the Interest of the three great Nations; and, which is more, the Interest of all the Christian People in the World.

He promised in what he should say, ...ness and truth; taking notice, That after so many changes ... turnings as this Nation hath laboured under, to have such ...y of hope, and such a door of hope opened as this, was ...ne moneths since above all our thoughts.

That it might have been a matter worthy such a Meeting, ... have remembred them what occasioned the rise and first be-

ginning of all the toſſings that have been upon theſe Nations, and to have [illegible] of the Providences of God in [illegible] Grounds of the firſt under-taking to oppoſe that uſurpation and tyrannie which was upon us in our Civils and Spirituals; but ſome reaſons diverted him from that, as firſt, To have proceeded after that manner, would have taken up the whole day for Gods diſpenſations have been ſuch, that as *David* ſayes in another caſe, *If I ſhould ſet to count them, they are more then can be numbred*. 2. Becauſe the recapitulation of his Providences had been largely and wiſely held forth in the Sermon that day, in an alluſion to the ſtate of Gods diſpenſations toward the Iſraelites (the only parallel for Gods dealings with us, that he knew in the World) in bringing them out of *Egypt* through a Wilderneſſe, towards their place of reſt. 3. Becauſe the end of that Meeting was healing, and the remembring of former tranſactions particularly, might ſet the wound freſh a-bleeding; and if this day proves not a day of healing what ſhall we do? But if it be the mind of God (which alone muſt make it healing) to put it into their hearts, then it would be ſuch a day, as generations to come would bleſs them for it.

That it was neceſſary rather to let them know in what condition theſe Nations were, when this Government was erected, what were the breaches in our Civils and Spirituals; when every mans hand, (at leaſt his heart) was againſt another, little appeared tending to cementing. All Gods diſpenſations, neither his terrible ones when he met us in a way of Judgment a ten years Civil War, and a ſharp one, nor his merciful diſpenſations did work upon us. That we had our Humours and Intereſts, and (as he feared) our humours were more then our intereſts, our paſſions more then our Judgments, Was not every thing almoſt grown arbitrary? What face was upon the Intereſt and Authority of the Magiſtra[illegible] ders of men, whereby diſtinctions ha[illegible] Nobleman, a Gentlem[illegible]

Yeoman; it being a good interest of the Nation, and a great one? Every mans hand was upon his loins, and said, *we see nothing that beans Way or rule.* And that spirit that brought it under that contempt, though it may be comprehended in a very short expression of *Men of Levelling Principles*, yet the thing had a vast extention, tending to reduce all the orders and ranks of men to an equality, to make the Tenant of as liberall fortune as his Landlord.

His Highnesse took notice in the next place, of the prodigious contempt upon God and Christ, and his Ordinances; a spirit visibly acting those things which were foretold by *Peter*, and *Jude*, and *Timothy*, as the lot and portion of the last times, and something worse then the Antichristian state; that there should be *perilous dayes*, and therefore *perilous*, because they should break all rules, and labour to root out that remainder of the Image of God which was left in the nature of fallen man. And this by men that should have *a form of godlinesse, denying the power of it.* And indeed the character whereby that spirit and principle is described, is so legible and visible, that he that runs may read it. And he wished that it were not to be read, or seen, and that *the grace of God* might not be *turned into Wantonnes*, and Christ and the Spirit of God made a cloak of vile practices.

He observed, That many would not own these things; yet they could tell you, The Magistrate hath nothing to do with matters of Conscience or Religion, That he is to look to the outer-man, not to meddle with the inner. And such pretensions (he said) there were of liberty of the Subject and of Conscience (two as glorious things, and as much to be contended for, as any gift God hath given us) That both these were brought in to patronize those evils; insomuch that it was [illegible] arm'd, not to be in the power of the Magistrate so much as to print Bibles, lest it should seem an imposition on the Consciences of men, to receive them from the [illegible] these abominations swell'd to [illegible] to the root of the

loniſh. And as the extremity was great before, that no man though well approved, and having a good teſtimony, might preach, if not ordained; ſo now on the other hand, they would have Ordination put a nullity upon the Calling. He took notice of another evill that had more refinedneſſe in it, more colour for it, and had deceived more people of integrity then the former; for few were catcht with the former miſtakes, but ſuch as apoſtatized from their holy profeſſion, ſuch as having been corrupted in their Conſciences, have been forſaken by God, and left to noyſome opinions. But there was another thing that deceived many well meaning people, whoſe hearts are ſincere, and ſuch as (he was perſwaded) belong to God, and that is, the *Fift Monarchy mens* pretending to more ſpirituality then any other. It is a Notion, which (as he hoped we all honor and wait for, That *Jeſus Chriſt* will have his time to ſet up his Reign in our hearts, and to ſubdue that corruption and luſt which reigns more in the world now then ever, as he hoped in due time it ſhall be: But for men to entitle themſelves to be the onely men to govern Nations, and rule Kingdoms, and give Laws to the World, to determine of Property and Liberty, and every thing elſe, needs a great manifeſtation of Gods preſence, before wiſe men will ſubmit to it.

Many of thoſe he conceived in his very ſoul had good meanings, and he hoped this Parlament would (as *Jude* ſays, reckoning up the abominable Apoſtacies of the laſt times) *pluck ſome out of the fire, and ſave others with fear*, making thoſe peaceable ſpirits, the ſubject of their encouragement, and ſaving others by that diſcipline, that God hath ordained to reform miſcarriages. The danger of that Spirit being not in the notion, but in its proceeding to a civill tranſgreſſion. When men come into ſuch a practice, as to tell us, That liberty and Property are not the badges of that Kingdom, and that in ſtead of regulating Laws, Laws muſt be ſubverted, and perhaps the Law impoſed, or ſome fanty in ſtead of it (for that honorable in the Inſtitution, though now by ſpecially when every ſtone is turned to br

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Confusion. This will be a consideration worthy of the Magistrate.

His Highnesse proceeded to shew, That while these things were in the midst of us, and the Nation rent and torn from one end to the other, Family against Family, Parent against Child, & nothing in the hearts & minds of men, but *Overturn, overturn, overturn*, a Scripture very much abused, & challenged by all men of discontented spirits. The common Enemy in the mean time sleeps not; swarms of Jesuits coming over, having their Consistories abroad, to rule all the Affairs of *England*, and the Dependencies thereof. In the mean time visible endeavours are used to hinder the Work in *Ireland*, to obstruct the Work in *Scotland*; Correspondencies and Intelligences are held to encourage and foment the War in these places. And withall we were deeply engaged in a War with *Portugal*, whereby our Trade ceased, and not only so, but a War with *Holland*, which consumed our Treasure as much as the Assessment came to. At the same time we fell into a War with *France*, or rather we were in it, and all this fomented by the divisions amongst us, which begat a confidence we could not hold out long; and the calculation had not been ill, if the Lord had not been gracious to us.

Besides, strangers encreased in the Manufacture, the great staple Commodity of this Nation. In such a heap of confusion was this poor Nation, and that it might not sink into a confusion, from these premises a Remedy must be applyed.

A Remedy hath been applyed: *This Government*, a thing that is seen and read of all, and which, let men say what they will (he could speak with comfort before a Greater then they all, as to his own intention, and let men judge out of the thing it self) is calculated for the Interest of the People; for their Interest alone, and for their good, without respect had to any other Interest.

He added, That he might with humblenesse towards [illegible] and modestie before them, say something in [illegible] of it.

It hath endeavoured to Reform the Laws, and for that end hath joyned persons (without reflection upon any) of as great ability and integrity as any other, to consider how the Laws might be made plain, short, and easie, which may in due time be tendered.

It hath taken care to put into seats of Justice, men of the most known Integrity and Ability.

The Chancery hath been reformed, and (he hoped) to the just satisfaction of all good men.

It hath put a stop to that heady way, for every man that will, to make himself a Preacher, having endeavoured to settle a way for approbation of men of Piety and fitnesse for the Work, and the businesse committed to trusty persons both of the Presbyterian and Independent judgement, men of as known ability and integrity, as (he supposeth) any the Nation hath, and who (he believes) have laboured to approve themselves to God and their own Consciences, in approving men to that great Function.

It hath taken care to expunge men unfit for that work, who have been the common scorn and reproach of that administration.

One thing more, It hath been Instrumentall to call a free Parliament; blessed be God we see here this day a free Parliament, and that it may continue so, he hopes is in the heart of every good man of *England*; and he added, That for his own part, as he had desired it above his life, so to keep it free, he should value it above his life.

Having thus instanced in the Wars wherein we were plunged, and the little assurance from Neighbours abroad, he proceeded to shew that a Peace is made with *Sweden* (wherein an honourable person was instrumentall) it being of much importance to have a good understanding with our Protestant Neighbours; A Peace is also made with the *Dane*; and a Peace there that is honourable; and to the satisfaction of the Merchants. The *Sound* is open to us, from whence as from a Fountain, our Navall provisions are supplyed. That a Peace

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made with the *Dutch* (which is sufficiently known in the consequences of it.) He set forth the advantage of a good understanding with Protestant States. And he begged that it might be in the Parliaments hearts to be zealous of the Protestant Interest abroad, which if ever it be time to do it, is now, when so many of them being banished and driven to seek refuge among strangers. That a Peace is made with *Portugal* (though it be long) of great concernment to Trade; and the people the Trade thirsted, have freedom to enjoy their consciences without being subject to the bloudy Inquisition. That a Treaty with *Sweden* is now depending.

His Highness added, That it might be necessary for them to hear a little of the Sea-Affairs, and here took notice of the great expence of the Forces and Fleet; and yet 30000 l. is now abated of the next three months Assessment.

And so drawing towards a conclusion, he observed, That the things before mentioned are but entrances and doors of hope; That they are brought to the edge of *Canaan* (into which many that have gone before could not enter.) That if the blessing and presence of God go along with them in management of their Affairs, he makes no question but he will enable them to lay the top-stone of this work.

But this is a maxime not to be despised; Though Peace be made, yet it is Interest that keeps Peace; and further then that, Peace is not to be trusted.

He shewed the great end of the calling this Parliament was, That the Work of God may go on. That the Ship of this Commonwealth may be brought into a safe Harbour.

He remembred them that they have a great work upon them; *Ireland* to look to; that the beginnings of that Government may be setled in terms of Honour, That they had before them the consideration of those Forreign States which yet Peace is not made with, who if they shall see we manage not our Affairs with prudence as becomes men, will re-

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tain hopes that we may ſink under the diſadvantages thereof and break into confuſion.

He perſwaded them to have a ſweet and gracious, and h ly underſtanding one of another, and put them in minde the councell heard that day in order thereunto.

And deſired them for a Concluſion, to believe that ſpake not to them as one that would be a Lord over th but as one that was reſolved to be a fellow-ſervant w them to the Intereſt of this great Affair; and ſo wiſhed th to repair to their Houſe, and exerciſe their own Liberty the choice of their Speaker.

FINIS.